can ever vanish into nothing; but it dissolves all the aggregations df it. »

[a] Non sic interimit mors res, ut material Corpora conficiat, sed coetum dissupat ollis.

Life is no substantial thing, nor any primitive or simple nature; it is only an accident or quality arising from the aggregation and contexture of atoms or corpuscula, which when the compages of them is disunited and dissolved, though all the substance still remain scattered and dispersed, yet the life utterly perishes and vanisheth into nothing. No life is immortal; there is no immortal soul, nor immortal animal, or Deity. Though this whole mundane system were itself an animal, yet being but an aggregation of matter, it would be both corruptible and mortal. Wherefore, since no living being can possibly have any security of its future permanency, there is none that can be perfectly happy. And it was rightly determined by our fellow-atheists, the Hedonics and Gyre-naics,[b] evSae/iovta awVaprov, perfect happiness is a mere notion,:—a romantic fiction, a thing which can have no existence any where. This is recorded to have been one of Democritus's chief arguments against a Deity, because there can be no living being immortal, and consequently none perfectly hippy. [c]~" Cum Democritus, quia iiihil semper suo statu maneat, ueget esse quicquam sempiternum, nonne Deutn ita tollit onmino, ut nullam opinionem ejus reliquam faciat?" xin. A ninth pretended demonstration of the

[a] Lucret. lib. ii. vers. 100L
[b] Diog. Laert. lib. ii. segni. 94. p. 135.
[c] Cicero dc Nat. Deor. lib. i. cap. *ii*- p. 2897.